

The Glory of the Lord Jesus Christ,
AND THE
Participation thereof by all true Christians.

A
S E R M O N

Preached at

The Funeral

O F
Mr. *RICHARD WARREN*, Gent.

Who Dyed *February* the 6th. and was Buried *Feb.*
the 9th, 1704.

B Y
JOHN JEFFERY, D.D.
Arch-Deacon of *Norwich*, and Minister of *St. Peters*
of *Mancroft*.

N O R W I C H :

Printed by *Fr. Burges* for the Widow *Oliver* in the
Cockey-Lane, near the Market-place. 1704.

The Glory of the Lord Jesus Christ

AND THE

Participation of all true Christians

SERMON

Preached at

The Funeral



MR. RICHARD ARRELL, Gent.

Who Dyed February the 21st and was Buried
the 24th 1704

JOHN JEFFERT, D.D.

Arch-Deacon of Worcester, and Minister of St. James
of Maner.

NO R W I C H

Printed by P. Bury for the Widow Osborn in the
Court-Lane, near the Park-place. 1704

READER.

THE true Reason why you will find no mention of the Person deceased, in this Discourse at his Interment, is ; because according to my Judgment, I Maintain on all such Occasions the Difference between a Funeral Sermon, which is intirely for the Benefit of the Living ; and a Funeral Oration, which is only an Encomium of the Dead.

— Therefore here, neither the Composition, nor the Subject does Appropriate the Discourse ; but the Design, and the Use of it is as Common as

A 2

that

that of any other Discourse can be ; and
so the Occasion upon which it was Preach-
ed ; and the Reason for which it is
Published do perfectly agree which
is, that, all the Service which can be
done by it, unto the Souls of men, may
be done by

Your Friend

And Servant

John Jeffery.

JOHN

that time believe on Him; and those who at any
time afterwards should believe on Him.

~~THE PRAYER OF CHRIST~~

John 17. 24. The same Prayer of his Disciples we
find in the Gospel of John 17. 24. and in the

most distinguished from
those who are called the world.

Father I will that they also whom thou

hast given me, be with me, where I

am, that they may behold my Glory,

which thou hast given me.

And the Son of God Incarnate is the Author,

and the Pattern of our Religion and of our

Happiness: and we must pass, as he did

thru a Religious Life, and a Temporary

Death, to a Blessed Immortality.

The Text appointed for the Subject of my Discourse

on this Occasion, contains the Words of Christ, in

which he Addressed himself unto his Father, and

our Father; his God, and our God. And as all his

Requests were perfectly according to the Will of

God; So He never missed Obtaining those things

which he requested. And this is the Confidence we

have in him, that if we ask any thing according to

his will, he heareth us. And if we know that he hear-

eth us, whatsoever we ask, we know that we have the

petitions that we desired of him.

This Prayer of Christ was made for his Disci-

ples, before his Passion. The Character of such is,

Those whom the Father had given him; as at the 20th

v. Those that Believe on Him: Those who did at

that

that time believe on Him; and those who at any time afterward should believe on Him, v. 12. He calls his Twelve Disciples, *Those whom thou hast given me*; and says, that of them he had lost none but Judas. The same Description of his Disciples we find v. 11, & v. 9. where they are distinguished from Infidels, who are called *The world*.

I will.] This expression does not import a Command, but a Request: 'tis not an imperious Demand, but a submissive Petition. In such a Form He-

Mar. 6. 25. *rodias* is represented as making her Petition to He-
Mar. 10. *rod.* And the Sons of Zebedee so made their Peti-
34. 37. & tion to Christ; *Master, we would that thou shouldest*
Matt. 12. *do for us whatsoever we shall desire.* So the Peti-
18. tion of Christ is made for his Disciples, i. e. Those who have learned of Him to be Religious.

And the Matter of that Petition is, *That they may be with me, where I am.*] i. e. where thou hast designed I should be, &c. after this Passion and Death. Christ tells the Pharisees (his Enemies)

John 7. 34. *where I am* (or where I shall be when I go unto Him that sent me, v. 23.) *thither ye cannot come.*
Job. 12. 26 But he says, *where I am, there shall also my Ser-*
vants be. And, *In my Fathers house are many man-*
sions, I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto my self, that where I am there ye may be also. We shall Reign with him. And we shall be ever with the Lord.

That they may behold my Glory] i. e. That they may be Witnesses and Partakers of it. And what is the Glory of Christ, but the Glory of God? For as Christ is God manifested in the flesh, so the Glory of Christ is the Glory of God: the Brightness of his Fathers

Fathers Glory, and the express Image of his Person. Heb. 1. 3.
 And as the Essential Glory of God belongs unto
 Christ, so the External Glories are conferred on Him.
 St. Stephen saw the Glory of God, and Jesus stand-
 ing on the right hand of God: for Jesus was received
 up into Glory; and the Son of Man shall come in his
 Glory to Judge the world, and then shall he sit upon
 the throne of his Glory.

Christ says of this Glory; 'Tis that which Thou
 hast given me. And there was an Anticipation and
 Specimen of That, at his Transfiguration; where,
 as St. Peter says, He received from God the Father
 Honour and Glory. The Son of God was then glo-
 rified: and he is now so in the fullest degree. His
 Body is now a Glorious Body: and that will be ma-
 nifest at the Glorious appearing of the great God, and
 our Saviour Jesus Christ.

The Servants of Christ shall be Glorious as He
 is; and Christ is Glorious as God is: and God is
 Glorious in Holiness.

There is a Sensible and a Spiritual Glory: but
 the Spiritual is Transcendant; and that is the Glory
 of Holiness. So that, Understanding by Glory here,
 the Perfection of Holiness (which is often called
 Glory) we are by this, to conceive of the Exal-
 tation of the Disciples of Christ together with Him,
 The Expectation of this is called the Hope of Glo-
 ry: the Hope of the Glory of God: Eternal Glory:
 an eternal weight of Glory: The Riches of the Glo-
 ry of his Inheritance among the Saints in Light.

The Truth thus clothed with Lustre, is plain-
 ly this,

That

Doctr. That those who are Religious, by an Imitation of Christ, upon Earth; shall be Happy, by a Communication from Christ, in Heaven.

Those whom God has given him shall Behold his
 2 Cor. 3. 18. Glory: and we all, with open face Beholding as in a glass the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord. This is True, and this is Intended concerning this world, as well as concerning the Other: for Religion is Glory as well as Happiness; and the Glory of both is a Derivative from Christ. But the One is Primary and Fundamental to the Other; so that none can Behold that Glory of the Lord Jesus, and be changed into the same Image, which is Happiness; unless He first Behold that Glory of the Lord Jesus which is Religion, and be Changed into the same Image. For every One must pass from Glory to Glory: And there is no coming at the consequent and Final Glory, but by that which is Original and antecedent Glory. I shall therefore shew

I. How the Disciples of Christ are Prepared for that Glory, which is the Enjoyment of Happiness; by the Practice of that Holiness which is the Glory of Religion.

II. How the Practice of that Holiness which is Religion in the Disciples of Christ, is Rewarded with the Enjoyment of Happiness in the Glory of Heaven.

I. I shall shew how the Disciples of Christ are Prepared for that Glory which is the Enjoyment of Happiness; by the Practice of that Holiness which is the Glory of Religion. This Glory of Religion is a Derivation from Christ, as well as the Glory of Happiness is: and the Excellency of Religion is most properly a Divine Glory.

This is manifest 2 Cor. 3. in which place the Apostle compares the Religion of Moses, and the Religion of Christ: calling the One *the Letter*; and the Other *the Spirit*, v. 8. he speaks of both as *Glorious*, and takes his expression from the History of Fact, Ex. 34. where we are told That when *Moses* had received the Law of God (which was ^{30.} the Record of that Religion) his Face shined with such a Glory, that the *Jews* could not bare the divine Splendor; and therefore (while He conversed with them) it was necessary to cover his Face with a Vail. This was a sensible Figure of that Spiritual Glory which is upon true Religion, the Image of the Glorious God. But v. 8. we are told by the Apostle that *the Ministration of the Spirit is rather Glorious*. *Judaism* was Glorious: but *Christianity* is more Glorious. If the Ministration of Con- ^{2 Cor. 3. 9.} demnation be Glory, much more doth the Ministration of Righteousness exceed in Glory. The Glory of Christianity is so Transcendant, that comparatively the Glory of Judaism is nothing. For even that which was made Glorious had no Glory in this respect, ^{v. 10.} by reason of the Glory which excelleth. And as the Glory of God is upon the Perfection of Religion; so the Glory of that Religion is upon those who are truly Religious. Thus the Righteous is more excel- ^{Pro. 12. 26}

1 Tim. 1. 1. less than his Neighbour: And as the Gospel is Glo-
rious, so the Church is glorious. The Glory of Re-
ligion is a Derivation from God: and it has in it
the Likeness of the Glory of God. But the Glo-
ry of God is the Glory of a most pure and perfect
Spirit: and therefore we are not to conceive of it,
as of any Visible Splendor, tho' this be also Allego-
rically ascribed unto Him; and tho' in the Appea-
rances and Manifestations of God, such Splendor is
made Use of. So the Psalmist, Thou coverest thy
self with Light as with a Garment. And the Super-
natural visible Glory is much Greater than that which
is Natural; as St. Paul says, At mid day, O King, I
saw in the way a Light from Heaven above the Bright-
ness of the Sun, shining round about me, and them which
journeyed with me. The Glory of God which is Ef-
fectual to him, is but Shaddowed out by this Glory:
for 'tis of another Nature; and is no more Visible
than God is, whom no Eye hath seen or can see. But
we who live by sense, must take our Similitudes for
helping our Understandings, from the Objects of
sense: and as the Splendor of Light is the greatest
Object of the greatest Sense; So the Lustre of Ho-
liness, Originally in God; and derivatively upon Re-
ligion; and Finally upon the Religious, is peculiar
and transcendant. We must therefore be so well In-
formed, and so fully Satisfied concerning the Glory
of Holiness; as to Admire it above all things, as
those who perceive the Glory of the Sun, by their
Sight, do admire it. That is, the greatest Visible
Glory: And the greatest Invisible Glory is that of
Holiness, the Perfection of which is in God. The
Understanding of a Reasonable Spirit is to the splen-
dor of Holiness (i. e. of Righteousness, and Good-
ness)

ness) the same that the Eye of the Body is to the splendor of the Sun : and if we do not conceive of this Object of Holiness, in some proportion to its Excellency ; 'tis because we are Vitiated in that Faculty. The Eye of our Understanding *must be enlightened, that we may know what the Riches of this Glory is.* Eph. 1. 18. There are the Glories of the Material world, and the Glories of the Intellectual : and as the Intellectual world of Spirits is most excellent ; so is the Intellectual Glory of that world. That which is Spiritual is most like God : and therefore that which is most Spiritual has most of the Glory of God upon it. And did men perceive this, concerning Religion, they would have a Veneration for Religion, as much like the Veneration they have for God as the Holiness of God (to which that Veneration is due) has place in Religion. And until men come to this, there is that Transformation wanting in them, which is necessary to their Happiness. Virtue or *Holiness*, is the same Orig. contra Cels. L. 4. p. 180. Tull. de Leg. L. 1. (Truth, Righteousness, and Goodness are the same) in God, and Men : and the Glory of Holiness is where that Holiness is, according to the Proportion of it. And by this Glory of Holiness the Disciples of Christ are Prepared for the Glory of Heaven ; and all is from Christ. 'Tis manifest that the Religion of Christ is from Christ : and therefore the Glory of Religion is from Him too ; who is the Brightness of his Fathers Glory.

II. I am to shew how the Practice of that *Holiness* which is Religion in the Disciples of Christ is Rewarded with the enjoyment of Happiness in the Glory of Heaven. When God was manifested in the Flesh, Divine Holiness was Incarnate : and then the charm-

ing Beauties of Vertue were seen among men in the Nature and Life of Man. *The Word was made flesh and dwelt among us, and we beheld his Glory; the Glory as of the Only begotten of the Father full of Grace and Truth.* Nothing (as Tull, observes) is more

** Nil ille est amabilius Virtute nihil quod magis alligat homines ad diligendum, is *.* Tull. de Amicit.

Amiable than Vertue; for the sake of which, we Love every one in whom it is. This is That which should be Magnified and Glorified of All: and that which is most Great and Glorious, tho' it were magnified and Glorified of none. The Face of Vertue

** Formam quidem ipsam, et tanquam faciem Honesti, vides, quæ si oculis cerneretur, mirabiles Amores (ut ait Plato) Citaret Sapientie.* Tull de Off. L. 1.

and Righteousness shines with such Beauty as if that were Visible, which is Intellectual, Extasies of Love towards it would be stirred up in the minds of men, as Plato observes *.

But the Happiness of Heaven is no other than the Perfection of Holiness. Happiness is, as to the Subject, the Excellency of Holiness in the minds of Men: and Happiness is, as to the Object, the Perfection of Holiness shining forth in God. And as Jesus Christ is the special Subject of that glory which is Divine (there being a specification of the Presence of God in Him) so the Beatifick Vision has the Son of God for its Object. And this Truth concerns us Men especially; because He was made Like unto us, that we might be made Like unto Him. And in Him there is

1st, The Fullest Manifestation of God. And

2dly, The highest Exaltation of man.

1st,

1st, There is in Christ the fullest *Manifestation* of God. The *Works* of God are Manifestations of God: and as upon his Works there are Marks of the greatest Wisdom, Goodness, and Power; so the glory of these Perfections appears and shines forth in those Works. And, as *Man* was made for God, capable of God, and enabled to *seek after Him*: so there Acts 17. is no Employment of the Faculties of Man, so Pro-27. portionate to them, as is that about God. There are in the *Visible* world Manifestations of God to sense: and the *Invisible* things of God are seen by his *Visible* Creation. Rom. 1. 20.

There are Manifestations of God also in the *Invisible* world: and in that World of Spirits, they make their Observations, as we do here. But, as there was a *special Presence* of God in Christ, so there was a *special Manifestation* of God by Him, to *Men* on Earth: and there is a *special Manifestation* of God to *Angels*, and *Saints* in Heaven: So the *Heavenly Jerusalem* is described, *There is no need of the Sun, neither of the Moon to shine in it; for the Glory of God did lighten it, and the Lamb (i.e. Jesus Christ) is the Light thereof.* There is nothing of the Darkness of the Night; nothing of the Light of the Sun: *but the Lord God giveth them Light.* The *Spi-* Rev. 22. 5. *rits of Just men made perfect* (i.e. the Spirits Depart- πνεύματων ed by Death) are called *the Saints in Light.* And τετελειωμένων. as *Light* is the most pleasant Object, and the most Use- Heb. 12. ful Mean; so is the Manifestation of God in Christ to 23. as Heb. the *Saints* in Heaven, most transporting and Beati- 5. 9. & Lu. fick. That which is true concerning the state of 13. 32. Religion on Earth, is True (with advantage) con- Col. 1. 12. cerning the state of Happiness in Heaven. God who commanded

2 Cor. 4. 6. commanded the Light to shine out of darkness, hath shined in our hearts to give the Light of the Knowledge of the Glory of God in the face of Jesus Christ. Therefore,

2dly, There is in Him the highest Exaltation of Man. This is a Glory put upon Man beyond that of his Creation. Then he was made in the similitude

ἐσκήνωσεν
Joh. 1. 14. of God: now he is made the Habitation of God.
καλοῖσθαι
Col. 2. 9. God now took upon Him the Likeness of man: and
Phil. 2. 7. Man is assumed into the nearest Union with God.
There is in Christ

1. The Conjunction of God and man. And

2. The Communications of God to man.

1. There is in Christ the Conjunction of God and man. They are made One: and that Union is glorious. The Body and Soul are united in man; the Divinity and Humanity are united in Christ. The Soul of man is vitally united to the Body; so that it Lives in the Body, and performs its vital Acts by the body. The body is the Mansion in which it dwells, and is the Instrument which it uses: and tho' the Soul be invisible in its Nature; yet, as that Spirit is Incarnate in the Body, so the Actions of the Spirit are manifest thereby; insomuch that by the Speech and the Performances which are bodily, we perceive that eminency of Wisdom, Goodness, and Power which are in the Mind; and which could not without a Body be manifest to us.

Joh. 1. 1. Thus also the Eternal Word (and that Word was
x) Θεὸς ἦν
ὁ λόγος. God: or God was that Word) is Incarnate in Christ
Jesus: the Godhead dwells bodily in Him (All the
fullness

fullness of the Godhead.) GOD and Man are Hypostatically United in Him. Here is the Life of God in the Nature of man : and by the Actions of God in Him, the Glories of God (his Perfections of Wisdom, Goodness, and Power) are manifested. Here is a Wonderful Conjunction, such as we are to Adore God for : and as God in Christ is Manifested to us, so God in Christ is the Object of our Adoration.

2. There is here the Communication of God to man : and that

- (1.) Immediately to the Man Christ Jesus. And
- (2.) Mediatly to Other Men, who are in Conjunction with Him.

(1.) Here is the Communication of God immediately to the Man Christ Jesus. By which we do not mean that the Man Christ Jesus is God ; any more than that God is the Man Christ Jesus. There is no Confusion of Substance, in the Unity of the Person. But as the Godhead is peculiarly Present in Him, and United to him ; so there are suitable Communications of God to Him. That which God is in Himself ; and that which God is to us, the same God is in Christ Jesus. The Living God Lives in Him ; and as God is Hypostatically United to Him ; all that is in God is communicated to Christ ; as God communicates and Unites himself to Christ. In Christ there is the Wisdom, Goodness, and Power of God : for God himself is in Christ, and in the same sense, that God is in Him, the Perfections of God are in Him. The Humane Nature is still humane Nature ; but 'tis in a wonderful Conjunction with

with the Divine Nature; and so there is a Proportionate Communication of God to Christ immediately.

(2.) There is a *Communication* mediately to Other men, who are in a Conjunction with Christ. This Union of Christ and Christians is *Spiritual*; 'tis made by Religion: and as there is a Union with the Son, so there is thereby a Participation of God, by that Union. *God in Christ* manifests himself to men; and *God in Christ* communicates himself to Men. We are to consider what the *Communicable* Perfections of God are, *viz.* Holiness (*i. e.* all Goodness, Righteousness, and Truth) and there is a communication of *these* to men thro' Christ. We do not mean, that these are in Men, in that Fullness and Perfection, in which they are in Christ: but they are in Men, after the Proportion, Capacity, and Measure of men: and of his Fullness have we received.

Eph. 5. 9. It pleased the Father, that in Him should all Fullness dwell: and we are said to be Filled with all the Fullness of God. But nothing can have more than it can (according to its Capacity) Receive: and tho' there be Fullness in every one, yet One can Receive more than another, before it be Full. And this Proportion is compared to that of Christ: We are come unto the Measure of the Stature of the Fullness of Christ. Thus the Saints in Heaven are Glorious as Christ is Glorious.

Joh. 1. 16. Their Bodies are Fashioned like unto his Glorious Body: and their Souls shall be fully impressed with the divine Image; and the whole Church Triumphant shall be, by Christ, presented unto the Father, a glorious Church, not having spot or wrinkle, or any such thing, but be Holy, and without blemish.

Col. 1. 19. Eph. 3. 19. Eph. 4. 13. Phil. 3. 21. Eph. 5. 27.

Thus

Thus we see how the Religion of Christians shall be *Reward*ed with the Glory of Christ: how they shall be where He is, and behold his Glory; being by that Renovation of their Spirits prepared for it.

The Use I shall make of this Discourse, is Use.

1st, To *Reconcile* our Minds to the Necessity of Death.

2^{dly}, To *Caution* our Judgments against *Mistakes* concerning our *Happiness*.

1st, This discourse may serve to *Reconcile* our Minds to the Necessity of Death.

1. Because that *Death* is but for a time: and
2. Because that *Death* is but in part.

1st, This Doctrine may *Reconcile* our Minds to the Necessity of Death; because that Death is but for a time. There are several other Considerations by which we may be Reconciled unto Death: but this is the Consideration to be Inculcated now, viz. That this Death is but for a time. This Death might have been *Eternal*; and must have been so, if there had been no Resurrection; or Restauration of Life. But there will be an End of this Death: (this Death it self shall dye: and the Dead men shall Live): and Christ is to us, the Resurrection and the Life: and (as our Saviour ^{John 11.} goes on) He that believeth in me, tho' he were dead, yet ^{25.} shall he Live. And whoso Liveth and believeth in me, ^{v. 26.} shall never dye, (i. e. shall not Dye, or be Dead for ^{eis +} ever) He shall not Dye eternally, as it was better in the ^{αιωνας.} Old Translation; and as it is in the Collect at the Fu- ^{v. Common} neral Office. He that is a True Christian shall not ^{Prayer.}

Dye eternally; but shall Live again, and shall then Live eternally. This is the special Subject of the 15th Chapter of the first Epistle to the *Corinthians*, which we read at Funerals: and this is a good Argument to Perswade us unto a Religious Life, as we Desire a Blessed Immortality. And let the Consideration *Reconcile* our Minds to the Necessity of Death, because *this Death* is but *for a time*. Let us not *sorrow*, at the Death of our *Friends*; or *Fear*, at our *own Death*, as if we had then no Hope of Life: but remember in Death, that there is *another Life*; and that altho' *this Life* has an End, yet the *Other* (and Better) *Life* shall never end. Every Good man has *Two Lives*, and is subject but to *One Death*: and when He receives the Second Life, he cannot be hurt of the *second Death*.

And since *this Death* is but *for a time*; Let us Submit to the *Law of our Nature* as the *Gentiles* speak: to the *Punishment of our sin*, as we *Christians* speak: and as we *Live* with the Expectation of Death; Let us Dye with the Assurance of Life. To this end, be sure to Live religiously: for such shall (after a time) *Live again*, and Live happily, and for ever: for *this Death* is but *for a time*.

2dly, Be *Reconciled* to the Necessity of *this Death*, because this Death is but *in part*. Man is a Composition of Soul and Body: and as these two Parts of his Composition are divers; so when the One dyes, the Other Lives; and every man survives himself. The Body can be killed, but the Soul cannot: therefore the Death of the Body is not the Death of the Soul: because if it were, any one who could Kill the Body, could also kill the Soul; which thing our Saviour expressly denies.

The

The Soul can be, and act in the body, or out of the body; which is plainly supposed in that of the Apostle concerning his Rapture, I knew such a man, ^{2 Cor. 12.} (whether in the body, or out of the body I cannot tell; ^{3, 4.} God knoweth) How that he was caught up into Paradise, and heard unspeakable words, which is not Lawful ^{ἀρρητα ῥήματα} for a man to utter. Unspeakable words, i. e. such as ^{ἀνεξήγητον} were not Lawful, or not possible to be uttered by man: ^{λαλῆσαι} but he Heard them, i. e. perceived; therefore he was Active, whether in the body, or out of the body; otherwise the Supposition must be Absurd, which he made when He knew well what he said.

The Soul is of another Nature than the Body; and of another Original; so that a Heathen Philosopher could say that an Animal was an Animated Body; and that the Soul was ^{θύσασθαι} not from the body, or any part of it, but from without: when therefore the Body returns unto the Earth out of which it was taken, then the Spirit returns to God that gave it. And what State is the Soul in after this? Not in a State of Sleep (which is like Death for the time) Those Philosophers who considered the Body rather as an Obstruction to the exercise of the Mind, than as necessary to it; as the Platonists did, must not think the State of Separation was a State of Inactivity. ^{σῶμα ἐμψυχον} ^{Ἀριστοτ.} ^{de Anim.} ^{L. 3. c. 12.} ^{ἔστιν ἐν βίῃ} ^{Anim. L. 2. c. 3.} ^{Νῆς μὴ ἐν θύσασθαι} ^{θέρ.} ^{Ecc. 12. 7.} ^{Mat. 9. 24.} ^{ὁ πνεῦμα καὶ θάνατος} ^{ἀιδουμένων} ^{οὐκ ἔστι.}

But it must be Acknowledged that the Certainty that the Life of the Soul when separated from the Body, is grounded upon Revelation; tho' there is great Probability of it by Reason. The Doctrine of the Gospel puts this out of question, to us: and against this Doctrine there is no Objection from Right reason. ^{Hom. 11. 16} ^{Ἀποσπῆσαι} ^{Plut. Non finis sed transitus.} ^{Sen. Ep. 65.} ^{M. Anton.} ^{1. 5. §. 29. §.} ^{L. 11. §. 3.}

When our Blessed Saviour and the Penitent thief were suffering death; Christ promised him Life in death; *This day shalt thou be with me in Paradise.* By *Paradise* the Jews meant the Place of Happiness; which Happiness necessarily supposes *Life* and *Activity*, without which there can be no *Enjoyment*. That day the *Bodies* of them both were laid in the Grave; and their *Souls* departed into the world of Spirits: therefore by this Promise we are Assured that the Souls of Good men do immediately after Death, enter upon that Happiness which is properly *Life*, and the perfection of *Life*.

Upon this account *St. Paul* represents himself under a Difficulty whether he should desire *Life* here, for promoting their Happiness; or desire *Life* there for enjoying his own Happiness. In which place he calls his Departure from the Body, *being with Christ*, which he says is *far better*; very much better. But there could be no Truth in this if the *Intermedial State* were without *Life*, or without any *Activity*, *Enjoyment*, or *Knowledge*.

He says in another Epistle, *While we are at home in the body, we are Absent from the Lord----- But we are willing rather to be absent from the body, and Present with the Lord.* Our Blessed Lord is in heaven; and while our Souls are in the body, we are on earth: Present in the body, Absent from the Lord. But when by death, our Souls are separated from the body, then our Souls are Present with the Lord in heaven, and Absent from the body which is left on earth. And sure the Soul does not dye, or Sleep in heaven, when with the Lord: it would to little purpose, be said to be Present with Him, if it were so.

St. Stephen called upon Christ, whom he saw at his death; *Lord Jesus receive my Spirit*: and Moses (who had been dead many hundred years) Conversed with Christ, at his Transfiguration. Act. 7. 59. Matt. 17.

Our Saviour, who was truly Man (*i. e.* a Composition of Soul, and Body, as we are) at his death, said *Father into thy hands I Commend my Spirit*, and then gave up the Ghost. 3. 4. Lu. 23. 46.

We may therefore Assure our selves, that immediately after death, the Souls departed Live; and Enjoy Happiness, or Suffer Misery, in that seperate State; as the Soul of the Rich man was in Hell, and the Soul of Lazarus was in Abraham's bosom, (the name of that place where the Happy do abide). And altho' this be but a Parable, yet the Decorum of a Parable makes it necessary that there should be no Absurdity or Falshood put into it contrary to the Truth and Nature of Things; contrary to the main Design and Scope of the Parable: and this is the chief Design of the Parable to represent the Happiness of Good men, and the Misery of Bad men after death. Lu. 16. 23.

Death is by the Apostle declared to be his Advantage, *To dye is gain*; when *to Live was Christ*. The Time of Life was the Season for the practice of his Religion; which sure is Gain: but he reserves that Affirmation till he speaks of death, at which he entered upon his Happiness; and says *That Death is Gain*. Phil. 1. 21.

St. John mentions it as an Oracle from heaven; *I heard a voice from heaven saying unto me, Write Blessed are the dead which die in the Lord: yea saith the Spirit that they may rest from their labours; and their works do follow them.* The Dead are Blessed. Rev. 14. 13.

fed in receiving the Reward of their Obedience; even while they are dead; therefore they Live while they are dead *.

We conclude therefore that we Live in death; that we dye *but in part*; that the Soul lives, when the body is dead: and if there be Life in the Spirit there must be Activity; for the sleep of a Soul seperated from the body, is unintelligible. Certain 'tis that Spirits can Live without such bodies as our Spirits live in; and that the Life of such Spirits as live not in such bodies as ours are, is most Perfect.

This therefore may serve to Reconcile us to Death, because indeed, so far as the *Mind is the man*, he doth not dye; *this is no death*. To *be in the body* is not better than to *be out of the body*, to such Beings as Souls are.

2dly, This Doctrine may serve for Caution against Mistakes concerning Happiness, viz. That we do not conceive our Happiness to consist merely in our being in a happy Place, but rather our being in an happy State? and that, not only an outward State of our Persons, but an inward State of Mind.

There is nothing Happy but when there is a full Employment of its Faculties about their proper Objects: and *Man* was made for *GOD*. But we must Harmonize with God, that we may Delight in Him: for there can be no Enjoyment, where there is Enmity. There must be suitableness and Resemblance that

— Agnoscere solis
 Permissum est, quos jam tangit Vicinia fati,
 Victurosque Dei celant, ut vivere durent,
 Felix esse mori. Lucan, L. 4.

that there may be Satisfaction: for all Estrangement and Opposition is inconsistent with Pleasure. We must be *Reconciled* to God, that He may delight in us, and we in Him: We must be Reconciled to God, *i. e.* to the Perfection of Holiness and Righteousness.

God is every where *Present*, and none can be Absent from Him, as to Place: but we draw near unto Him by *Likeness*; and we are Separated from Him by *Unlikeness*. God Communicates himself to us, according to our Capacity to receive from him: and Objects can affect no otherwise than Subjects are Capable. That man who can Delight in the Perfection of Holiness above all things, can Delight in God above all things, for in God there is the Perfection of Holiness. But that Mind which is an *Enemy to all Righteousness*, is more an Enemy to the Perfection of Righteousness; and therefore an Enemy to God.

We are to be happy, by Enjoying God, which is called *seeing Him*: but we must be *Like Him*, that we may see, and enjoy Him. We must *hold his face in Righteousness, and be satisfied with his Likeness*. The Image of God, and the Temper of Heaven must be upon our Souls; and be wrought into them as a *Constitution of Mind*; and then we shall be meet for God: but no otherwise can that be. *Heaven* it self will not change the Soul: It must have the Complexion of heaven in it, before it can be admitted into the Place of Heaven. Let no man therefore Deceive himself; Holiness is *That* by which Heaven is Distinguished from Hell: and *without Holiness, no man can enter into heaven*, or

*Psal. 139.
7, &c.*

*1 John
3. 2.*

Pf. 17. 15.

*Celum non
mutat
animum.*

*or Heb. 12.
see 14.*

see the Lord. We must *Work out* all the Habits of Unrighteousness; and *Work in* the contrary Habits of Righteousness: and we must have so much *Time*, as is necessary for this, if we be to Prepare our selves for Heaven. Nor is there any other way by which a Soul can be brought to Heaven, than by bringing Heaven first into that Soul. Those who are *Miserable* by their wickedness in the Place of Hell, would not be Happy, if (with that Wickedness) they were removed into the Place of Heaven. There is a *Subjective* Happiness antecedant, and necessary to the *Objective* Happiness: and none but a Good Soul can enjoy a Good God. Religion therefore must make the Transformation while we are here: and 'tis only by Living according to the Laws of the Kingdom of God on Earth; that we can be *Fit* to Live according to the Laws of the Kingdom of God in Heaven: and none are Happy in Heaven who do not there Live according to the Laws of Heaven.

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FINIS.